THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"Toil and trial are grim schoolmasters, but a flush of hope can make them beautiful, even as a sunbeam the rude mountain forest."*—STEELE.

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## CONVENTION OF SUNDAY SCHOOLS IN NEWCASTLE CONFERENCE.

A MOST successful convention of the Sunday Schools in the Newcastle conference was held at Middlesborough, on Monday, the 2nd inst. There were present President Charles W. Penrose, Elder William A. Morton, representing the Deseret Sunday School Union Board, Elder William Kirkup, who has supervision of the schools in the conference, President W. H. Caldwell, twenty-three traveling elders, a goodly number of Sunday School officers and teachers, and a few visitors. The convention was planned by Elder Kirkup, with the sanction of the conference president, and was, indeed, a very successful affair. Two meetings of two hours' duration each were held. The morning session was devoted almost exclusively to department work, and the afternoon meeting to general instructions and the answering of written questions.

The convention was divided into five departments—Primary, First Intermediate, Second Intermediate, Theological and Superintendents', each presided over by a competent instructor. The departments were visited in turn and the brethren were highly pleased with the work which they saw in them.

Elder Kirkup conducted the exercises in the Superintendents' department and, among many others, gave the following valuable suggestions to his fellow-workers: Make your schoolroom as attractive as possible. Go to your schools with a cheerful heart

and a glad countenance. Always be there a little ahead of time and receive officers, teachers and pupils with a pleasant "Good morning," or "Good afternoon," and a hearty handshake. Strive to be exemplary; or, in other words, "Be what you would have your pupils become." Think of your school during the week and plan for its welfare. Know your school in every department. Let your assistants share the responsibility of governing the school. See that teachers visit the homes of absentees and labor with them to attend school regularly. Hold officers' and teachers' meetings frequently. Give instruction when necessary, but do not talk of individual faults before others. Let love and wisdom guide you in all your labors.

At the close of the department work, President Penrose addressed the assembly on "Observations I have made while visiting the departments." He commended the teachers for the excellent manner in which they had prepared the lessons and gave a number of useful hints concerning Sunday School work. Teachers should be thinkers as well as readers. "Whoso readeth," the scriptures say, "let him understand." Recommended to the convention the words of the Prophet Nephi: "My soul delighteth in plainness." Teachers should have subjects clear and plain in their own minds before attempting to present them to their pupils.

Elder William A. Morton addressed the convention. Spoke in terms of praise of the good work accomplished by Elder Kirkup, and related some of his experience in Sunday School and Religion Class work. After singing and prayer, the convention adjourned till 1:30 p.m.

The attendance at the afternoon session was even larger than that of the morning. After the opening exercises, President Penrose delivered an excellent, inspiring discourse on the "Importance of Sunday School work." No teacher, he said, can fully estimate the amount of good he or she is doing in Sunday School; eternity will show the results. There is no more important part of the great latter-day work than that of teaching the youth of Zion. By revelation the Lord had counseled parents in Zion and in all her stakes to teach their children the first principles of the gospel. When Sunday School teachers are called to this work they share in the responsibility. Teach faith, said the president. Plant faith in the hearts of the children, so that they will grow up with a living faith and confidence in God. Teach them the first principles and ordinances of the gospel, so that when the time arrives for them to be baptized and confirmed members of the Church they can receive these ordinances intelligently. The calling of a kindergarten teacher is just as important as that of a theological class teacher. Teachers ought to be selected according to their qualifications. They ought to be exemplars, and teach by example as well as by precept. Children should be taught to observe the Word of Wisdom and at the same time to be honest, truthful and

virtuous, and to respect the rights of other children. Told of his boyhood days, when he attended a Sunday School in the city of London, where he learned the scriptures, and thus laid the foundation for the gospel of Christ. The impressions made during childhood are lasting. There is no more efficient body of men in the Church than the General Superintendency and members of the Deseret Sunday School Union Board. Under their wise direction the Sunday Schools of Zion had come to be recognized as the best Sunday Schools in the world. He commended Elder Kirkup for the splendid work he has accomplished since he was put in charge of the Newcastle Sunday Schools. The address of Elder Penrose was listened to with marked attention, and the Spirit of the Lord rested upon him in mighty power as he invoked the blessings of heaven upon the officers and teachers assembled at the convention.

"If there's sunshine in your heart," was sung in a sweet and pleasing manner by Sister Florence Ridge, after which Elder Morton addressed the gathering. He emphasized the necessity of home preparation. "It is too late for a man to begin to sharpen his sword when the drum beats to battle." Sunday morning is not the proper time to begin the preparation of a Sunday School lesson. Advised the teachers to study the lessons thoroughly and to bring out all the important points. Many good lessons are spoiled by poor preparation. By request, Elder Morton gave a sample kindergarten lesson. He was highly pleased with the work of the convention, and hoped the officers and teachers would aim to carry out in practice the many good instructions they had received. His pleasing manner of instruction and striking illustrations were highly appreciated.

President Caldwell made a short, eulogistic address, and the convention was brought to a close.

There are nine Sunday Schools in the Newcastle conference, almost all of them fully organized. There are 69 officers and teachers, 9 kindergarten pupils, 110 primary pupils, 80 first intermediate pupils, 23 second intermediate pupils, and 125 in the higher department; total number of officers, teachers, and pupils, 414. There are 72 pupils neither of whose parents belong to the Church, and 47 one of whose parents belong to the Church. There were 405 school sessions held last year. Average attendance of officers 84.5 per cent; of pupils, 75.8 per cent; 86 per cent of the officers and 77 per cent of the pupils observe the Word of Wisdom; 86 per cent of the officers observe the law of tithing. Officers and teachers meetings are held monthly in most of the branches. The schools generally are in a flourishing condition.

LEONIDAS S. MECHAM, Clerk of Conference.

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INDULGE not in vain regrets for the past, in vainer resolves for the future—act, act in the present.—F. W. ROBERTSON.

## TO THE RELIEF SOCIETIES.

NOTWITHSTANDING the repeated explanations that have been given of the reasons for holding general Relief Society meetings annually on March 17th, many inquiries are received in regard to it. Quite apropos comes a letter from the president and secretary of the Relief Societies in all the world, which has direct bearing on the subject and some good suggestions suitable to all the members and the saints generally. We therefore publish it in full, remarking, however, that the yearly donation of one dime, that is, ten cents, or in English money five pence, is not obligatory, and that when people abroad are unable to give that sum, a smaller amount will be acceptable and will be duly credited on the books of the society. This annual subscription is for the expenses of the general board in sending lady missionaries to the Stakes of Zion, reaching from Canada in the north down to Mexico in the south, and through Oregon, Idaho, Utah, Wyoming, Arizona, New Mexico and other states. A suggestion was made through the STAR a short time ago, that if each society would receive and put by for each member one penny per month, at the end of the twelve months the full amount would be on hand for the purpose in view, with a balance over for the benefit of each individual society. We advise the officers of the respective Relief Societies to read the letter which follows, at the next meeting. They should be sure to hold a general meeting on March 17th:

Salt Lake City, Utah, February, 20th, 1908.

TO THE SISTERS IN THE SEVERAL STAKES OF ZION AND MISSIONS, GREETING:

Dear Sisters:—

It draws near the time of the sixty-sixth annual meeting of the Relief Society, to be held March 17th, 1908, and which is a day to be celebrated everywhere on account of its great significance to the women of Zion, our society having been organized by the Prophet Joseph Smith, March 17th, 1842, in Nauvoo, Illinois. It was the first great organization of women known to the world. Therefore we feel it a very important occasion, and we take satisfaction in having it appropriately recognized.

We are fully aware that the matter is pretty thoroughly understood and it may be unnecessary to remind you of the fact, but we also desire to commend your faithful labors and congratulate you upon your efforts in the past, knowing that encouragement is pleasant to receive, and is sometimes a stimulus when one realizes that endeavors to make progress are acknowledged by those who are expected to comprehend the burdens that are borne by the officers and teachers in the various localities where organizations of the Relief Society have been formed.

We are sure from reports of our missionaries who visit you yearly and from minutes of conferences published, that you are diligent and energetic, and there is no complaint to make; but we are very anxious that every possible effort should be made that will be helpful to young mothers, and to persuade and entreat them to become enrolled as members of this society, and take advantage of the mothers' work introduced into the Relief Society for their especial benefit.

One thing more we wish to impress upon you, and it is that you should be particular in regard to the ten cent donation due on annual day. As there are a number of sisters who cannot attend the meetings but who would like to keep in touch with the society through donating if it is only ten cents once a year, and perhaps they are too feeble or otherwise preoccupied to attend the annual meeting where the donation is taken (and there are many such instances of which we are well aware), we would suggest that the teachers in their visits in the respective districts be authorized to take the ten cent dues, so that every sister may have the opportunity of giving this small amount once a year without any trouble or anxiety, where or when, or to whom it shall be paid. The teachers, of course, hand these funds to the treasurer, with the name and address of the donor, at the meeting following the visit made, or the collection received. In this way you will get the full amount, which is only right and just.

Trusting that you will have a glorious meeting in your several wards on that memorable day, and receive spiritual strength as well as temporal benefit, and believing that the Lord is pouring out rich blessings upon the Relief Society, knowing of the arduous duties done in the spirit of love and heavenly charity, we earnestly pray for the growth and advancement of this society in all the world, and for the multitude of workers who feed the hungry, clothe the needy, administer to the sick and distressed, and who prepare the dead for burial. And may our Father in heaven look upon us all in tender mercy and compassion, that we may remain true and steadfast to the everlasting gospel as revealed in this dispensation through His servant, Joseph Smith, is the prayer of your sisters in the new and everlasting covenant.

BATHSHEBA W. SMITH, General President,
EMMELINE B. WELLS, General Secretary.

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**Departures.**—The following missionaries sailed for home per s.s. *Dominion*, March 12th, 1908: From Great Britain—John A. Stevens, Ezra T. Benson, Thomas W. Innes. From Switzerland and Germany—William S. Musser, Abram A. C. Cooley. From Scandinavia—Alfred Hansen, Peter Petersen. With the company were forty-one emigrating Saints, in charge of Elder William S. Musser, Elders Abram A. C. Cooley and Thomas W. Innes being his assistants.

## QUITE SATISFACTORY.

READERS of the MILLENNIAL STAR will doubtless call to mind some correspondence between the editor and Rev. J. W. Chappell, of Nelson, Lancashire, occasioned by violent attacks on the part of the reverend gentleman against "Mormonism," and his threats to "drive the 'Mormons' out of Nelson." His letters and the editor's replies were published in the *Nelson Leader*. His style of argument (?) was similar to that of some preachers nearer to this place, and were remarkable only for scurrility, abuse and vile epithets, backed up by stale and stupid stories culled from notorious anti-"Mormon" writings. The effects of the controversy have been a decline in the preacher's influence and congregation, and a rapid increase in the Nelson branch of the Church of Jesus Christ of Latter-day Saints. The "Mormons" have good reasons to be well satisfied with the results so far, and their feelings were not at all changed by reading the following announcement which appeared in the local paper. The clipping was handed to us last Saturday evening, and we reproduce it for the information of our readers generally:

On Sunday at the Scotland Road Primitive Methodist Church, the Rev. J. W. Chappell announced that he had definitely decided to leave Nelson, and that his resignation would be handed in to the officials of the church. The resignation will take effect in June, 1909. The reverend gentleman has been at Nelson almost three years and during that time has taken an active interest in all religious and political questions.

## DISTRICT MEETINGS AT BLACKBURN.

ON Sunday, March 8th, two successful district meetings were held in the Victoria Assembly Rooms, Eanam, Blackburn. President Charles W. Penrose and Sister Romania B. Penrose were present. President Thomas S. Gregson presided at both meetings.

The afternoon service began at 2:30 and was well attended, about one hundred and fifty being present, many of them investigators. President Gregson welcomed the congregation and spoke for some time on the power and gifts of the Holy Ghost. The gospel of Christ, he said, is eternal and is the same yesterday, to-day, and forever. He invoked the blessings of God upon the congregation, and trusted that all would be strengthened, built up, and edified.

Sister Ada Watson, of the Accrington branch, rendered a solo, after which President Penrose addressed the congregation. He expressed his regret at being unable to remain and enjoy the concert the previous evening, owing to a severe cold. He had promised to be present at the meetings that day, and was obliged to leave his bed to keep his promise. He said the Latter-day Saints are a people who believe in doing what they say, in keeping their promises, and in doing what is right, letting the consequences follow. He spoke at some length on the sacrifices made by the elders in coming

into the world to proclaim an unpopular religion. He related some incidents in connection with his recent visit to the Netherlands-Belgium mission, and said that even in the much boasted free Republic of Switzerland recently three of the elders had been arrested and cast into prison for three days for preaching the word of God. He said he was proud to labor among such boys as the "Mormon" elders. They were men of God, commissioned to do God's work. The work is going forth in spite of all, because it is the work of God and not the creation of man.

At the service held at 6:30 p.m., two hundred and five people were present, a large number of whom were strangers in search of truth. Brother John and Sister Ada Watson sang with excellent voice the favorite hymn, "Oh, My Father!"

Elder William A. Jones, of the Blackburn branch, spoke for a short time on the first principles of the gospel, after which a trio was rendered by Brother and Sisters Watson.

President Penrose was the next speaker. He held the large congregation spell-bound for fully an hour. His severe cold troubled him for a few moments, but gradually his voice became clearer and clearer and he was at his best. The elders all declare it was the best sermon they had ever heard the president deliver. It penetrated the hearts of the listeners, and will leave an indelible impression for good. His principle theme was divine authority. He showed that the sects of the world do not possess this authority. The condition of Christendom, with its different creeds and factions, jarring and varying with each other, is self-evident proof of the lack of this power, the authority to act in the name of God, to bind on earth and it is bound in heaven, and to loose on earth and it is loosed in heaven. Without this authority there could be no true Church of Christ on earth. He declared God had spoken from the heavens, heavenly messengers, angels of God, who held this authority on earth, had been sent, a prophet had been raised up by God to receive these messengers, and all the keys, powers, and privileges of the Holy Priesthood have been once more restored to the earth, and the Church established for the last time in the last days preparatory to the second coming of our Lord and Savior Jesus Christ. He admonished the saints to be loyal and true, and those who had not yet embraced the gospel to come out of darkness into the glorious light of truth. President and Sister Penrose immediately at the close of the meeting departed for Liverpool. Many strangers expressed themselves delighted with the services and said they intend coming to our meetings and honestly and sincerely investigating the gospel. We are overjoyed at the success of the work here, and we feel confident that the visit of President Penrose will result in much good, open up the way for us that in the near future an abundant harvest will be gathered. Sister Fanny Brown acted as accompanist throughout the meetings with great credit.—WILLIAM A. JONES.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 12, 1908.

## A CLERGYMAN'S "STRAIN OF IRONY."

THE Parish Magazine for March of St. Nathaniel's Church, Liverpool, contains another puerile effort (signed "D. H. C. B.," the initials of the Vicar), to assail the "Mormons" or Latter-day Saints and to arouse hostility against them in England, of a similar kind to that which certain members of the clergy have incited in continental Europe. Of all the weak essays which the Vicar has put forth, his latest is the weakest. Its alleged purpose is to show that the claim for divine authority made by the Church of Jesus Christ of Latter-day Saints is "transparently ludicrous," and not to be met by "sober argument," but to be characterized "by the expressive word SILLY." Therefore Mr. Bartlett adopts what he calls "a strain of irony" in the place of reasoning and scripture, as "the most telling reply to Mormon pretensions."

The "irony" is not very perceptible, but the "strain" is strongly in evidence. We hope the gentleman, after resting from his task, will recover from the "strain," and that when he looks over his effusion carefully, he will find that his purported irony contains nothing of the metal from which his term is taken, but has the quality of the softest kind of soft solder, and when he jabs it at the object of his anger it simply turns upon himself. As for any "convincing argument" it presents, the most careful reader will fail to find anything like it in the four and one-half pages of turgid matter he has emitted, with the exception of the quotations he has made from tracts distributed by the Latter-day Saints, setting forth by reason and scripture the basis for the claim to divine authority restored in this age of the world by revelation from the Almighty. Against these Mr. Bartlett offers nothing but epithets and his usual misrepresentation of the utterances of "Mormon" writers.

He states that "the ridiculous and extravagant claims of these Latter-day Saints" are to be grouped under two headings: first, "Showing that this little sect claims divine authority"; second, "Showing that this little sect claims not only divine authority itself, but denies it to every one else." Of course, it was not to be expected that he would offer any of the reasons set forth by the

Latter-day Saint writers for those assertions nor the scriptures which they quote in substantiation of their testimony. He contents himself with his usual denunciations and those elegant and gentlemanly arguments (?) such as "Joe Smith," "supernatural spectacles," "Mormon fable," "immoral Mormon sect," "Joe Smith's gospel," "wonderful conjurer," "Mormon fairy tale," "audacity of immorality," and similar specimens of clerical pretended "irony." The force of such logic as that which lurks beneath those refined phrases is conspicuous by its absence, and will naturally lead an unbiased reader to suspect that they contain all the "convincing arguments" that the Vicar is able to find.

When the Church of Christ was established by revelation in the days of the early apostles it was denounced as a little sect everywhere spoken against (Acts 28:22), so Mr. Bartlett's use of the term is but a repetition of the denunciation against the primitive Church by its religious opponents. And even all those savory epithets which Mr. Bartlett continually rolls under his tongue as sweet morsels, are only plagiarisms; they have all appeared in the choice anti-"Mormon" literature of the last three-fourths of a century, and he seems unable to put out an original idea or even an original expletive.

But to the question of divine authority. The Latter-day Saints announce in their Articles of Faith, as quoted by the Vicar, "We believe that man must be endowed with authority before God will recognize his acts as a minister of the gospel." Mr. Bartlett denounces that as "silly." Well, let us see what his own Articles of Religion, to which he had to yield assent before he was given such authority as his church possessed, have to say on this subject:

"It is not lawful for any man to take upon him the office of public preaching, or ministering the sacraments in the congregation before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation to call and send ministers into the Lord's vineyard." (Article 23.)

When Mr. Bartlett was ordained a priest in the Church of England did not the bishop, when laying his hands upon him, say:

"Receive the Holy Ghost for the office and work of a priest in the Church of God now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained?"

Also:

"Take thou authority to preach the word of God and to minister in the holy sacraments in the congregation where thou shalt be lawfully appointed thereunto?"

Will Mr. Bartlett denounce this as "silly"? But he will probably jump to the second of his "headings" "showing that this little sect claims not only divine authority itself, but denies it to everyone else." What does the Church of England do in relation

to this matter? By claiming succession from the apostles to the present day, bearing the right to ordain men to the priesthood and declaring that none others may take upon themselves "the office of public preaching or ministering the sacraments in the congregation," does not that church put forth the very same claim that he derides and calls "ludicrous"? But he will say, his church is the right church and possesses divine authority. We make that claim for the Church of Jesus Christ of Latter-day Saints, so if this Church has been established by direct revelation from God, and the authority of the apostleship has been restored, as we testify and know to be true, what is there unreasonable or to be derided in the position we take on this question? If there is anything in it at all, that authority is vested solely in those whom God has called and appointed and sent forth in His holy name to minister in the things of the kingdom of heaven.

The dispute then is narrowed down to the question which of those two churches, taking similar ground, has the real right to the claim of divine authority. Their relative sizes or numbers cut no figure in the matter. The Church of Christ, in which were the apostles who held the keys of the kingdom, numbered just before the day of Pentecost "about one hundred and twenty" persons (Acts 1:15). Divine authority to administer the ordinances and sacraments of the Church was vested in that small body "everywhere spoken against," and the whole world outside of that Church was destitute of it. The pious Pharisees with all the other religious sectaries of the times were outside its pale. History may and does often repeat itself, and if God introduces that new dispensation predicted by Paul in Ephesians 1: 9-10 the same exclusive authority would be vested in those whom He called by revelation and appointed to it as Peter and his associates held at the time herein mentioned, unless it can be demonstrated beyond question that divine authority has continued from the days of the early apostles to the present time.

On what does the Church of England base its claim to the authority of the priesthood attempted to be conferred by its bishops upon priests and deacons? The Vicar of St. Nathaniel's received what authority he holds from a bishop of that church, who obtained it from an archbishop, who received it from others back to the time when that highly moral, holy and immaculate king of England, Henry VIII., was recognised as "the head of the Church" and "The Defender of the Faith." Where did Archbishop Cranmer and his associate apostates from the Church of Rome obtain their authority? They were bishops of the Roman Catholic Church; they did not claim any new revelation from God, but seceded to please that delightfully chaste and religious king who practised tandem polygamy, cutting off the heads of his superfluous wives, and divorcing and marrying others in brutal violation of the laws of God and the edicts of the mother church. That

church excommunicated him and all his bishops and priests who fawned upon him and pandered to his unmeasured crimes. Thus they were deprived of the authority they held as dignitaries of the Catholic church and were stripped of every vestige of it by the highest authority therein. If that church did not possess the authority, then those bishops and other prelates had none, for all they had came from it. So in either case they were absolutely without the authority claimed to have been handed down from apostolic times. It is useless to argue, as some of them do, that many centuries previous to that time the gospel was preached in Great Britain by some of the early Christian fathers, for the Church of England, as will be seen, has entirely cut off every trace of effects from that tradition. This is beyond fair dispute.

The Articles of Religion of the Church of England, "as by law established," which were compiled under authority and commandment of King Edward VI., by "the archbishops and bishops and the whole clergy," in Article 35 declare that the second book of homilies "doth contain a Godly and wholesome doctrine and necessary for these times, and therefore we judge them to be read in the churches by the ministers diligently and distinctly, that they may be understood of the people." . Special mention is made in that article of the homily "against peril of idolatry." From it we copy the following:

"So that laity and clergy, learned and unlearned, all ages, sects, and degrees of men, women and children of whole Christendom—an horrible and most dreadful thing to think—have been at once drowned in abominable idolatry; of all other vices most detested of God, and most damnable in man; and that by the space of eight hundred years and more. And to this end is come that beginning of setting-up of images in churches; then judged harmless; in experience proved not only harmful, but exitious and pestilent, and to the destruction and subversion of all good religion universally." (Page 236.)

Mr. Bartlett goes into convulsions over the statement by the Latter-day Saints that the world has been without divine authority for a lengthy period, but they have never said anything on the subject so sweeping as that declaration from the church to which he belongs. With his usual deliberate falsification when he desires to misrepresent the Latter-day Saints, he pretends to quote from one of their tracts that they "actually judge, condemn, and penalize as impostors, usurpers, and wolves in sheeps' clothing, the whole Christian world." Reference to the extracts which he gives from those tracts will show clearly his mendacity. Two classes of persons performing ordinances among the Christian sects by merely human authority are designated; one is those who "devoutly, sincerely and piously" officiate in such ceremonies, and the other is those who "with wilful intent impose upon the ignorance and credulity of mankind." Mr. Bartlett can choose his own place in either of them, but gives evidence by his deliberate deception, his denunciation of people of whom he knows nothing,

and his general course in the attacks he has made, that he occupies a little niche in the latter category. The danger of a person of that class daring to do that "without first being authorized" is pointed out as rendering him "liable" to those penalties, but let it be observed, the question under consideration is divine authority, which is claimed by but a very small proportion of the millions in "the whole Christian world." It is those men who presume wilfully and impudently to take upon themselves authority to administer in the sacred names of the Father, and the Son, and the Holy Ghost without having any right so to do, who are alluded to in those tracts which Mr. Bartlett mutilates and misrepresents.

Starting with that false quotation, the Vicar lets himself loose and ejaculates, with big black type and notes of exclamation, apostrophes to the "British and Foreign Bible Society," The ten thousand European missionaries," "The Land of Uganda," "The Eastern Bible Women," "The millions of Christian ministers," and "The martyrs of Jesus," whom he holds out as guilty of "folly," of "labor in vain," of "not being converted," of "being all wrong"; says "the Bible is wrong," "religion a phantom," the clergy impostors," "the millions of loving, self-sacrificing lives spent in the service of God and man—well, inspired by nothing." Who is responsible for all that tonguey tirade? Why, the Vicar of St. Nathaniel's. This is a little of what he calls "irony." Attributing those conclusions to the writers of the tracts from which he made some extracts, he cannot find in them anything that justifies this overflow of froth and folly.

The Latter-day Saints have as high a regard for the noble men and women who have stood up for the truth, or have lost their lives in its defence in all ages, as this pretended priest can possibly have. It is stated in one of the pamphlets from which he quotes that there is truth in all the sects and denominations in Christendom, and that it is by the truth in them that they have been maintained. It goes further, and recognizes such truths as are to be found in heathendom, and it does not exclude that which is in the Roman Catholic organization, but which the church to which Mr. Bartlett belongs has utterly condemned as "the Scarlet Woman" making all nations drunk out of her golden cup, filled with filthiness and abominations as described in Rev. chaps. 17-18. More than that, as we have shown, his church at its inception committed "whole Christendom" including men, women, and children to "God's most high dishonor and their most horrible damnation," covering a space of eight hundred years and more. (P. of I. p. 260.) He thus speaks himself of the church: "Blinded by her sin, she had in the dark ages little light for the world. Still, now here, now there, twinkled the light of the truth as it is in Jesus." All he admits existed in the world during those eight hundred years alluded to is a little twinkle of light "here and there." That is going far beyond what the Latter-day Saints have claimed and

which he derides, for, while denying that there has been divine authority continuously from the days of the early apostles, they joyfully recognize the waves of light which from time to time swept over the world, to prepare the way for the coming of that great Millennium when the knowledge of God shall cover the earth as the waters cover the deep. It is a part of their creed that all truth, whether in religion or philosophy or science, in Christendom, in heathendom, or elsewhere, comes from God for the benefit of man. That, however, does not imply divine authority to administer in the ordinances and sacraments, or to perform any official act in the name of Deity.

Mr. Bartlett exclaims: "The Gates of Hell have never prevailed against His church!" Who says they have? He states that "this 'Mormon' growth would have us believe that our Lord's own words were false." Where does he find that in any of the oral or written utterances of the Latter-day Saints? If he simply infers from the proofs we give that the authority given by Christ to His apostles has not remained on the earth, let him tell us where that authority was during the "eight hundred years and more" when, as his church teaches, "whole Christendom" was "drowned in abominable idolatry," to "the destruction and subversion of all good religion *universally*." Can he not see how his soft solder, which he imagines is "irony," turns upon himself? Did the "gates of hell" prevail against the Church when its head was taken away through the wickedness of His murderers, or when the apostles and the early Christians suffered martyrdom, or when, as the Savior said, "The kingdom of heaven suffereth violence and the violent take it by force," or when the prophecy of Daniel was fulfilled that the "horn" which he saw "made war with the saints and *prevailed* against them"?

Can he not understand that while all these prophecies were to be fulfilled, ultimately the Church is to conquer and to prevail, not only over "the gates of hell," but over false creeds, false teachers, assumed authority, the kingdoms of this world and over Satan and his hosts? The martyred Christ went to the very gates of hell and preached deliverance to the captives. All His authorized servants of that age did the same. The Church, for the times appointed, was taken away to a place prepared of God, as shown in Rev. 12. In her place arose that "mother of abominations," which the Church of England declares was that church out of which it came, that had sway over "whole Christendom" without a solitary exception for the space of "eight hundred years and more," and every soul during that period "purchased to themselves God's wrath and utter indignation and everlasting damnation both of body and of soul." (B. of H. 260.) Where was the Church then, Mr. "ironical" Vicar? Where was divine authority then?

This modern representative of so-called Christianity closes his abortive effort by making an appeal to England to follow the

example of some "continental nations" where freedom of speech is hampered and restricted and muzzled by arbitrary regulations—relics of those times when the Church of England exercised her spurious authority by putting to death both Catholics and Nonconformists who would not bow to her baseless claims. Unable to meet the doctrines, arguments, and testimonies of the men whom God has called to the great latter-day work, he wants physical force employed against what he calls "this Mormon plague." He will find that his intolerance and incitements to persecution will be as utterly vain as his attempts at satire, and his coarse invective and repetitions of "Joe Smith," "Joe Smith's angel," "Joe Smith's apostles," and other and similar samples of clerical refinement.

As a contrast to his claim of divine authority, which his own church has proved in its own way did not exist on earth for "eight hundred years and more," prior to the so-called "Reformation" and the establishment of the Church of England by civil law with that apostate "Defender of the Faith," Henry VIII., as its visible head, we testify before God, angels and men that the authority which Christ gave to His apostles (Matt. 16: 18-19, also 18: 18) has been restored to earth by personal ministration of Peter, James and John; that it is here to remain and continue, until the Church brought forth "from the wilderness" shall prevail over everything beneath the sun which the Father has not planted, and which the Savior declared "shall be rooted up." The axe is again laid "at the root of the trees." The systems of men will perish. God's work will endure. Christ's Church will prevail over every foe. Sceptics may refuse to believe this testimony, and "cultured" clergymen may shoot their little paper wads at it, but sound reason will show that the claim of the Church of Jesus Christ of Latter-day Saints is at least rational, while that of the establishment of which the Vicar of St. Nathaniel's is so feeble a champion, is condemned by its own proclamations and teachings, and is left without even a shadow of divine authority to stand upon. If the Vicar has any hope that he will be able to "fight Mormonism to the death," he will have to take up more potent weapons than he has used hitherto, and if he cannot he should at least learn to be decent.

C. W. P.

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**Death of Henry W. Naisbitt.**—The *Deseret News* of the 26th ult. contains an account of the death of Elder Henry W. Naisbitt, which took place at the residence of his daughter, Mrs. Alice Sneddon, 463 Fifth Avenue, Salt Lake City, on the afternoon of the above date, at the ripe age of eighty-one years. This veteran poet, preacher and writer was born in England, where he received the everlasting gospel, and emigrated to Utah in 1854. For many years he was employed in various capacities in Zion's Co-operative

Mercantile Institution. He was editor and publisher of *Zion's Home Monthly*, a magazine of choice literature, and his book of poems, "Rhymelets in Many Moods," and his "Quiet Chats on Mormonism" have been read with delight round many firesides in Zion. Elder Naisbitt performed two splendid missions in Great Britain. During the latter he acted as second counselor to President Platte D. Lyman. He was also associate-editor of the MILLENNIAL STAR and contributed many excellent, soul-inspiring articles to its pages. For the past three years Brother Naisbitt suffered from loss of sight, but bore his affliction with patience and resignation. He was a man of strong faith, which enabled him to surmount many difficulties. He was a true, loyal, devoted servant of the Lord, and his reward is sure.

## FROM THE MISSION FIELD.

**Conference Notice.**—The semi-annual meetings of the Scottish conference will be held on Sunday, March 22nd, 1908, in the Kingston Halls, 330 Paisley Road, Glasgow. President Charles W. Penrose will be present and address the conference. A large attendance is anticipated. The saints are requested to invite their friends.

**Baptisms.**—We take pleasure in reporting a baptismal service held at the Lancaster Public Baths, February 26th, 1908. Elder F. E. Wadsworth spoke upon the principles of the gospel and exhorted the saints to prove true to the covenants they had made. Five converts were then baptized by Elder Roger W. Creer. Confirmations took place immediately after the baptisms.

It is most gratifying to learn of the progress of the work of the Lord in the Scottish conference. Four members were added to the conference on February 19th last, when a baptismal service was held in the Townhead Baths, Glasgow, President William A. Budge officiating. Another convert received the ordinance of baptism in the Corporation Baths, Dundee, on the 29th ult., at the hands of Elder John G. Bunnell. Other baptisms are expected soon.

We are pleased to report that on Saturday, March 7th, 1908, eleven members were added to the Bristol branch of the Bristol conference. The service was held at the Hetling Baths, Bath, at which a number of saints and friends were present. President Charles G. Jarman explained the mode and object of baptism, and showed that the ordinance must be administered by divine authority. The candidates were then baptized by President Jarman and Elder James A. Cragun. Confirmations took place at the following Sunday evening meeting.

On Sunday, February 23rd, a baptismal service was held at the Turkish Baths, Blackburn (Liverpool conference). About ninety saints and friends were present. Timely remarks were made by

Elders D. R. Tolman and William A. Jones, after which six converts were baptized by Elder E. M. Rynearson. Immediately after the baptism a confirmation meeting was held in the meeting room, Simons Street. The hall was filled with saints and friends, and the Spirit of God was felt in rich abundance. Three of the candidates belong to Blackburn, two to Nelson, and one to Accrington.

## SUNDAY SCHOOL LESSONS FOR THEOLOGICAL DEPARTMENT.

LESSON VII.—FAITH AND REPENTANCE (continued).

IV. A condition of living faith.

1. In order to possess living, growing, sustaining faith in Deity, man must live in accordance with the laws of God as he has learned them. (See Articles of Faith, p. 109.)
2. It was the knowledge of assured communion with God that enabled the saints of olden times to endure such appalling sufferings. (Heb. 11: 35-38; see also Doc. and Cov., Lectures on Faith, VI.)
3. The saints of latter days have been sustained by the same knowledge. (Request members of class to give illustrations.)

V. Faith essential to salvation.

1. Faith in the entire Godhead is essential to salvation. (Heb. 11: 6; John 3: 36; 4: 42; 5: 24; Gal. 2: 20; I. Nephi 10: 6, 17; Enos 1: 8; Mosiah 3: 17; Doc. and Cov. 45: 8.)
2. Faith a gift of God. (Matt. 16: 17; John 6: 44, 65; Eph. 2: 8; I. Cor. 12: 9; Rom. 12: 3; Moroni 10: 11.)
3. Faith must be preceded by sincerity of disposition and humility of soul. (Rom. 10.)

VI. Faith and works.

1. A mere belief is inefficient as a means of salvation. (Matt. 7: 21; John 14: 21.)
2. Teaching of the apostles concerning faith and works. (Jas. 2: 14-18; I. John 2: 3-5.)
3. Nephite scriptures and modern revelation affirm the necessity of works as well as faith. (I. Nephi 15: 33; II. Nephi 29: 11; Mosiah 5: 15; Alma 7: 27; 9: 28; Doc. and Cov. throughout.)

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